

# ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. I.

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## ANTI-SLAVERY BUGLE.

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Delegation from the London Yearly Meeting.  
EPISTLE OF ADVICE AND STATE-  
MENT OF FACTS, &c.

At a special meeting of the Meeting for  
Sufferings of Anti-Slavery Friends, held at  
Newport, Ia. 10th month 13th 1845.

The following document was produced by  
a committee appointed for that purpose, and  
read; and after due deliberation was united  
with and adopted, and directed to the par-  
ticular attention of all Anti-Slavery Friends.

DEAR FRIENDS:

As a body set apart to represent the Yearly Meeting during its recess, we feel it to be a solemn duty, to address you at the present time, on a subject which we deem of vital importance to the prosperity of our religious society, and to the general interest of humanity and the credit of the Christian religion. Our object is to exhort you to faithfulness and steadfastness in the maintenance of those principles, and religious social relations whereunto we have been called, and in which we have so often experienced the solemnizing presence of the Holy Head of the church, covering our assemblies as with a mantle, filling our hearts with love to God and love to man, and confirming our souls, without doubt, in the belief that the Lord owned, and graciously condescended to be with us in our religious meetings.

We are apprehensive that a time of trial awaits us; and our earnest desire and prayer is, that all our members may dwell so deep in the fountain of Divine love, and live so near to the spring of life, keeping a single eye to the pointings of truth, as to be preserved from being led away from the path of rectitude by the influence of man.

You are aware that the late Yearly Meeting in London appointed a committee to come to this country, in consequence of the division that had taken place in Indiana Yearly Meeting. And though we could not ascertain, previous to their arrival, the precise nature of their appointment, or the extent of their mission, yet we understood they were to bring over an address from their Yearly Meeting, to us, and from various sources of information, we were led to believe, at least to hope, that they would examine into the cause of the difficulty among us, and which party, or whether both had erred, and offer their advice, as friendly mediators, to either or both parties, and thus endeavor to produce a reconciliation upon the ground of truth and justice. With this view of the subject, and looking forward with hope to the commencement and final result of their labors.

We well remember that London Yearly Meeting had repeatedly, in its epistles, earnestly entreated Friends in this country to increased activity in behalf of the slave, and once, in its general epistle, (in 1836) advised Friends every where to take part with the fellow sufferers, in this and other works of humanity. We knew that Friends in England were largely engaged in this cause, in the same manner with ourselves, and that at least two of the committee, (Josiah Foster and George Stacey) were eminently conspicuous among the abolitionists of Great Britain; and we could not conceive that either the Yearly Meeting of London, or its committee, would, when they fully understood the matter, and we hoped the committee would take measures to get full information on the subject, virtually uphold our opposers in placing us out of the unity and harmony of religious society, and effectually depriving us of its blessed privilege, or that they would unite in placing us under condemnation, for following the advice of that Yearly Meeting, and initiating the practice of its most conspicuous members, and even of the committee now among us, when at home; particularly without an impartial examination of the merits of the case. The committee may say, as many of the members of the Yearly Meeting have said, that they do not engage us for our anti-slavery course, but for setting up separate meetings. But it is all sophistry! The setting up of separate meetings was the natural and legitimate result of the oppressive measures heaped upon us for our anti-slavery course; as there was no other possible way for us to enjoy the benefits of religious society; and any course placed upon us for setting up separate meetings, is a course for our labors in the cause of the slave.

But we must proceed to make some devel-

opment of the present posture of affairs, and so far as they have come to our knowledge, the future prospects of the committee. This we shall do in a hasty sketch of events which have transpired since their arrival at Richmond. The sources of information from which the following statement is compiled, we believe to be entirely reliable.

On the first day of the Yearly Meeting at Richmond, the minute of the appointment of the committee was read, and one of their number made some remarks relative to their mission. They also proposed the appointment of a committee, by the meeting to give them such information as they might wish for. The meeting complied with the request, taking the precaution to have every name approved before it was taken down by the clerk. With this committee, the London committee have had several interviews, of the nature of which we are not fully informed.

They attended the Yearly Meeting throughout, and we are informed, some of them expressed much satisfaction at finding Friends doing more for the colored people than they (the committee) anticipated.

They expressed no disapprobation of their course in regard to the A. S. Friends, of their general bearing towards the anti-slavery cause, nor of their voting for slaveholders, and pro-slavery men.

The information of what passed in the meeting was communicated by their own members.

The day after the meeting concluded, being the day on which the mid-week meeting of the "body members" was held, at Newport, the London committee attended it, went to the house of a "body Friend" for dinner, and after dinner made a social visit to Charles Osborn, at Levi Coffin's, of perhaps half an hour. They returned to Richmond the same evening. This is all the instance, so far as we are informed, of their paying any attention to A. S. Friends, since their arrival, except as a few have sought an interview with them since that time. Several other friends were present during their visit to Charles Osborn, in the course of which some intimations of their intended course were given, and it was understood that they intended to set out for White Lick the next day.

After they left Newport, several Anti-Slavery Friends thought it necessary to confer a little on the circumstances of the case, and the result of the conference was the following communication, which was delivered to them in Richmond, next day, by three of the Friends who had signed it.

Newport, 10th mo. 8th 1845.

Esteemed Friends, William Foster, Josiah Foster, George Stacey, and John Allen: Being solemnly impressed with the importance of your mission to this country, and fully appreciating the arduous nature of the undertaking, we cannot but express our earnest desire and hope that your labors may be blessed to the promotion of the cause of truth and righteousness, and that when you return to your own land, you may bear with you the consoling reflection, that through the divine aid, you have been instrumental in uniting Friends in this country in a hearty and efficient co-operation, in their endeavors to undo the heavy burdens, and to let the oppressed millions in this land of boasted liberty, go free.

As you must be sensible that we, as Anti-Slavery Friends, feel a deep interest in the progress and final result of your labors, we hope you will duly appreciate our motives, and at least give us credit for candor, in making to you the following suggestions.

We understand that your object is to endeavor to reunite Friends of Indiana Yearly Meeting, who have been separated, in consequence of different sentiments, as to their proper course on the Anti-Slavery question, and of the measures which resulted from this difference of opinion. We are now two Yearly Meetings, and we have understood the object of your visit to be, to act as mediators between us, that we may become united again. Need we suggest to you the propriety of endeavoring to stand as much as possible uncommitted to either side, and so far as information may be wanted, to endeavor to procure it in that way which shall be least likely to lead you to partial conclusions, or to give either party room to distrust your impartiality?

Now so far as we have understood your course, since entering upon the object of your mission, and your plans for the future, we feel bound to say, we cannot view them in a light that is satisfactory.

You have thrown yourselves as it were, into the bosom of one of the parties, to the neglect almost entirely of the other, the only exception that we know of being a visit of a few minutes, to Charles Osborn. You attended their Yearly Meeting throughout, and requested the appointment of a committee of information, with which committee, we understand you have consulted, as to your future operations, thus giving strength to the idea that you are altogether on their side. The result of your councils, so far as we understand your plan of future operations, appears to us to be unexceptionable in several particulars. We understand that you expect to call A. S. Friends together in their respective neighborhoods, beginning with some of the remote and small meetings, and to read to them the address from the London Yearly Meeting.

Our objection to this course will suggest itself to your minds without our naming it. It may be a master stroke of policy to attract our outposts, for the purpose of weakening our forces, in an attempt to destroy our organization, if that is the object aimed at, but

we very much doubt whether it is a course that can be reconciled with the object of your mission, as generally understood. Here, or at least in this vicinity, is the great body of A. S. Friends—here our Yearly Meeting is held—here, it was expected you would meet us in counsel, and for this purpose our aged Friend Charles Osborn is here, not doubting that if you had any thing for us, here would be the place to receive it. And here it still seems to us, is at least the place to begin. We do not presume to dictate, but we take the liberty to ask you to reconsider your proposed plan. Whatever course you may see proper to pursue, towards A. S. Friends, or whatever advice you may have to give them, or propositions that they should be made, we think it reasonable that they should be made here instead of at our remote and small meetings. And especially if you intend to convene A. S. Friends to hear the address, we would request you to commence here. In conclusion, dear Friends, we would suggest to you, that if you persist in that course, which evidently implies a design to weaken us by operating upon our remote meetings or outposts, we shall feel ourselves justified in taking such measures as may appear to be advisable to guard our Friends against any improper influence.

Now we will just add, that if we are under wrong impressions, we hope to be set right, for it is painful to us to harbor an unfavorable thought respecting Friends, for whom we have long entertained so high a regard as we have for those whom we are now addressing. We expected you would take steps to inquire into the particulars of our difficulty, see where the wrong was, and endeavor to remove it. But if this is not your intention, then we have been mistaken in the object of your visit. We have spoken plainly, but not in an unfriendly feeling, and hope you will attribute it to no other motive, than a desire that the right may prosper.

With the salutation of our love, we remain your sincere Friends.

MARGARET BALDWIN,  
HENRY H. WAY,  
ROBERT B. BAILEY,  
CHARLES OSBORN,  
CATHERINE COFFIN,  
MARGARET BALDWIN,  
JAMES MAULESEY,  
LEVI COFFIN,  
BENJAMIN THOMAS,  
BENJAMIN STANTON,  
DANIEL PUCKETT,  
RUTH MAULESEY,  
JONATHAN HUGH,  
GEORGE SHURGAT, Jr.,  
SAMUEL CHARLES.

After they had read the communication, the three Friends who delivered it, had an interview with them. They were informed by the committee, that from the language of the communication, they supposed there was a mistake in regard to the object of their mission. They stated in substance they did not consider themselves as mediators, but the concern of London Yearly Meeting, the purpose of the address, and their object, were simply to endeavor to prevail upon us to discontinue our meetings for worship, and to attend the meetings for worship of the "body."

When asked if they would not advise that our meetings for discipline should be laid down as well as meetings for worship, they said they had nothing to say about our meetings for discipline. It was stated to them that A. S. Friends had understood their object to be, to promote a re-union, and they were asked if they would advise us to condemn our conduct, or make acknowledgments to the monthly meetings by which we were disowned. They replied, that they had nothing to say, or it was no part of their business to say any thing about our making acknowledgments. So that the object of their mission—the great object in view, in crossing the wide Atlantic, and traversing a large portion of this western country, appears to be, solely, to annihilate the religious society of A. S. Friends, and to persuade its members to attend those of the "body." A privilege not denied to any person.

They seemed to have no view of inquiring into the circumstances that caused the separation, but George Stacey said that he could conceive of no possible circumstances, in which he could be placed, that would justify him in suffering himself to be alienated from the body of society. Thus fully endorsing the doctrine, either that the body of Friends is infallible, or that, let it become as corrupt as it may, its members are not justifiable in leaving it.

And Josiah Foster said, that dearly as he loved the anti-slavery cause, he could not under any circumstances, suffer it to be compared with the union of the Society of Friends. Our Friends who pretend to give their words verbatim, but the substance.

At parting, the Editor of the Free Labor Advocate was advised to the "quiet," and a hope expressed, that if he would do so, their labors would be attended with success.

It may be proper to state in addition, that during the interview, they were informed that if they wished to see A. S. Friends together, and to read to them the address from London, at the close of the Anniversary of the State A. S. Society, of seeing more than they would be likely to get at any other time or place. They assented to the probability of that being the case, but expressed the opinion, and asked our A. S. Friends if they did not think it was correct, that they would have more influence with our members, by convening them in their re-

spective little neighborhoods, than by meeting a large body in Newport; though they had previously asserted that they had no view to "outposts," or motives of policy in their proposed plan of visiting the remote neighborhoods, and leaving the principal body of A. S. Friends in this vicinity until their return.

The following morning, the three A. S. Friends who had the interview with the committee, addressed to them the following note which we suppose was delivered to them before they left Richmond for the west, intending, as we are informed to go pretty directly to Iowa.

Newport, Ia., 10th mo. 10th 1845.

Esteemed Friends, William Foster, Josiah Foster, George Stacey and John Allen: Since our interview with you yesterday, we have upon due reflection, concluded to address to you a brief note, just to inform you that we are no better satisfied with your proposed course than we were before, but on the contrary, our dissatisfaction has increased, in consequence of the discovery that your object is the annihilation of our religious society of A. S. Friends, without any attempt to induce the old Yearly Meeting to do anything towards opening the way for our re-union, upon terms which we think we can consistently accept. Now, we wish you to know, that we as well as you, highly value the unity and harmony of religious society, which we now enjoy in an eminent degree, and feel ourselves bound to endeavor to maintain our present position until there is a prospect of enjoying those privileges in some other way. We do not intend by this to ask you to alter your course, but to let you know that A. S. Friends will take such measures as they deem best, to preserve our religious society in unity and harmony. And that neither the Editor of the Advocate nor any other A. S. Friend will feel under any obligation to "be quiet" in the sense in which we understand the advice to be given yesterday.

BENJAMIN STANTON,  
LEVI COFFIN,  
HENRY H. WAY.

Our object is to warn A. S. Friends that our religious society is assailed, with a view to its prostration. Our measures are purely defensive, and in these endeavors to preserve the unity, harmony and integrity of our members, by warning them of the attack, we feel ourselves fully justified in setting forth the foregoing facts, remembering the scripture declaration, that "in vain is the snare laid in the sight of any bird." We have thought it better to set forth the facts that have led us to the discovery of the objects which the committee aim at, rather than to state their objects, without confirming them by the facts.

And now in conclusion, beloved Friends, we would again exhort you to trust in the Lord, remembering that in the Lord Jehovah is everlasting strength. Trust not in man whose breath is in his nostrils. As we are thus concerned to dwell near the source of unflinching strength, the fear of man will be banished, and we shall be enabled to adopt the language "the Lord is my helper, I will not fear what man shall do unto me."

BENJAMIN STANTON, Clerk.

MODERN QUAKERISM.

The more I witness the operations of the various, OUR RELIGIONS of the day, the more my soul sickens at the abominations committed under a holy covering of christianity—and the more fervently does my spirit long for the fulfillment of the Saviour's Prayer, when all sects, names, and denominations will sink forever, and the "kingdom of the Father will come, and his will be done in earth as in heaven."

I have often spoken plain things about the modern churches, yet no language I have yet used is capable of expressing a hundredth part of their iniquity.

I have often spoke plain, cutting things in regard to modern Quakerism, yet all I have said has been only as a faint glimpse through the key-hole of a sepulchre, filled with rottenness and dead men's bones, together with pining, starving, dying captives, that are groaning under the bondage of their blind bigoted rulers.

What I have written concerning this sect, has been written from a sense of duty, and with a most fervent desire that, if it may not raise nor save some of their own members from spiritual death, it may at least, prevent some honest seeker after truth from being deceived by their profession, and pretensions, and drawn into the sufferings of so foul an institution, and it is only from a desire for the happiness and well being of my race, that I again take up my pen on this subject.

There never existed in the Human Bopes, a more apostate, anti-christian, proscriptive, overbearing, down-trampling spirit than now reigns in the ruling powers of the Society called Friends or Quakers in this nation.

The rulers generally, have so far degenerated from the pure principles of their fathers, which led them to do all, and think all to the glory of God, their highest enjoyment when out of meeting, consists in accumulating easily gear, and in conversing about this gear, and the traditions of their fathers, and in slandering, backbiting and ruining honest and innocent people, who are seeking for the truth, and who are too honest to be drawn into their society, to unite in their abominations, and partake of their plagues—and in pursuing the same abominable course towards members of their own society, who dare to advance one step in divine life beyond their own worldly, filthy, abominable practices.

And in meetings, their highest glory is to make a show amongst men, and to dabble, like ducks in a mud puddle, with a discipline that has been made, patch after patch, (as they have degenerated from the true discipline of Christ in the heart, as taught by Fox and other worthy fathers,) and which has been no better than a dead letter from the beginning.—*Pleasure Boat.*

FREDERICK DOUGLASS AND J. N. BUFFUM.

We have had cheering intelligence of the success of our friends Douglass & Buffum since their arrival in Ireland. Indeed the letters which we have published from Douglass give ample testimony to that effect. We learn however by the last accounts that the Friends' Meeting house in Dublin has been closed against them. The following relates to this subject, and is from the Lynn Pioneer.

I received a private letter from friend Buffum, dated Dublin, September 17, 1845, stating that he had not time to write one for the Pioneer, but would before long. He will excuse me for publishing the following extract.

"Last night (16th September) we were informed that the 'Friends' (Quakers) in their monthly meeting took up the subject of Frederick Douglass's using their meeting house to lecture in, and decided against it. Richard D. Webb at once wrote a circular, and addressed a copy to every member of the meeting, in which the whole story is told.—The society of 'Friends' here is just as afraid of their standing as any other society in the country. The reason they assigned for closing their doors against Frederick Douglass was that he said something against the American Methodists, and they (the 'Friends') were afraid their Methodist brethren would not wish to have each other exposed. Oh, I wonder that the bones of George Fox did not rise, and come forth to rebuke these recreant men who have assumed the Quaker garb while they have none of the christian courage of the early 'Friends,' who, it is well known, went forward in the midst of persecution, and denounced sin in high places. The modern Friends sit in comfortable parlors, on smooth soft sofas,—and when a fugitive slave comes among them with his back scored with the whip, with a lifetime of bitter experience in the 'house of bondage,' and wishes to reveal the 'secrets of his prison house,'—if his story happens to expose some wolf of a Methodist who has stolen the livery of the Court of Heaven, to whip women in, forthwith these pious imitations of Quakers rise up and charge him with an 'evil spirit of unbelief.' Yes, and these are the men who are lauding the conduct of the early 'Friends,' who in their day went forth from house to house, from church to church, causing the heavens to ring with most withering rebukes of men whose conduct was quite decent compared to those who receive the rebukes of Douglass. Away with such hypocrisy!"

"'Tis rank—it smells to heaven!"  
A gentleman has just come forward and offered us the use of his hall—one of the best in the city—*gratis.*"

A SOUTHERN SCENE.  
LITTLE BEN.

L. B.—Why is it, mother, that Frank and Thomas have got a father, and I have none?  
M.—Because Frank and Thomas were born free, and you were born a slave.

L. B.—They born free? Why, mother, I heard Frank reading yesterday that 'all men are created equal.' Why then have I not as good a right to have a father, go to school, and have as good clothes as Frank and Thomas?  
M.—Why, Ben, as to that I know no other reason than that black folks are not considered as men or persons, but only as slaves, or property.

L. B.—But what right has any body to think so any more of black folks than of white ones?  
M.—Perhaps no one has any just right, but you know, my son, that white people have got the power in their hands, and have made laws not allowing us the same privileges, such as good clothes, good victuals and good times.

L. B.—I don't care for that; when I grow to be a man, I'll let these pale faces know what's what.  
M.—Why, what will you do, Ben?

L. B.—I'll declare my independence.  
M.—But what good will that do? They'll only laugh at you and fling you.

L. B.—We'll see; and another thing, I'm almost white, and if white folks can be free, I can be almost free. But why, mother, should I be so much whiter than you are?

M.—(evidently embarrassed)—Why, Ben, you are so full of asking questions, that I don't know what to do with you. Come, run out doors to play.

[Enter J. C. B., the master, accompanied by a phrenologist.]  
J. C. B.—There, sir, Mr. P., I want you to feel that boy's head.

P.—(stepping up to the boy)—He has a noble head, sir.  
J. C. B.—But what are the most prominent characteristics?

P.—Well, sir, he has Firmness and Combative very large, and the intellectual organs well developed.

J. C. B.—What had I better do with the boy?  
P.—It's not for me to dictate, sir; beside, you would not pursue the course I would recommend, were I to mention it.

J. C. B.—Perhaps I shall say an air.  
P.—Well, I should send him to a well conducted manual labor school at the North, and give him a good education.—